

A COMMEMO- RATION OF THE INES-

TIMABLE GRACES AND BENEFITES
OF GOD, INFUSED THROUGH THE

bryght lyght of the knowlege of his holy word,
in our mosse dreadde soueraygne lord HENRY
the eyght, by the grace of god kyng of ENG-

LANDE and of FRAVNCIE, defender

of the fayth, lord of Irelande, and in

erth the supreme heed next and im-

mediate vnder CHRISTE of

the Churche of Englande,

with hartye prayse and

thankes gnyng vn

to GOD for the

same, com-

posed vp-

pon

the glad prophesy and

ioyefull psalme of

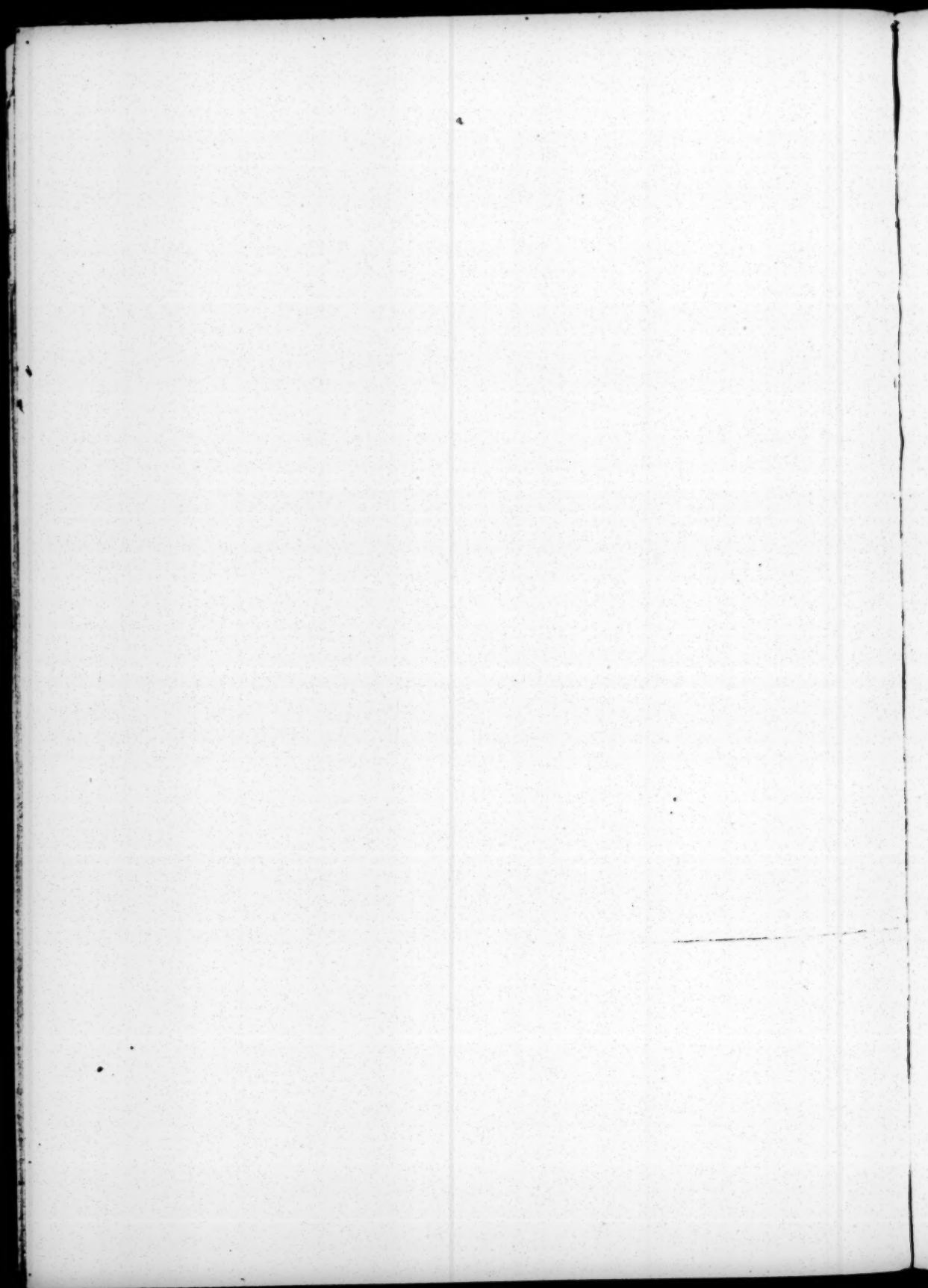
Benedictus domi-

nus deus Is-

rael. &c.



ANNO. M. D. XL.



TO THE RYGHTE HONORABLE THOMAS LORDE CRUMVEL

knyght of the noble order of the Garther, lorde keeper of the priuy seale of our most souerayn lord the kyng, and also vicegerent of the spiri-
tualtie, your humble and faythfull ser-
uaunt, Iohn Pylbarough desyreth
long helth and prosperous per-
seuerance in honour.



CONSIDERYNGE often tymes in my selfe, (my syngular good lord) the inestimable graces and benefytes, with the which the god of his infinite goodnes hath mooste largely indewed our mooste souerayne lord the kynges mooste noble maiestie, wherof his grace hath abundantly imparted also vnto vs his mooste humble and louynge subiectes, by the illustration of goddis mooste holy worde, and vnto what consolation, ioye, and comfozet, from oure longe peynefully suffered thraldome, dreedefulle darkenes, and daungers of our bodies, soules, and all that we had besydes forth, we be nowe most blessedly deliuered and comme, throughte the same, I haue thought and yet assuredly do thynke, there is no faythfull or true engreffe the hart, that can reteyne and kepe to hym selfe the memoziell therof, and not earnestly and with al diligence indeuour and apply hym selfe, by all suche meanes and ways,

THE PREFACE.

Philipp. 1.

Math. 25.

Luc. 2.

as his wytte power and counnyng, whiche god hath gyuen hym, wylle serue hym, to vtter and set forth the same, bothe to the condigne laude and prayse of god therfore, and vnto the perpetuall renowne and gloriouse fame of our sayde moste soueraygne lord, as the very minister, in and by whome GOD hath thus wonderfully wrought in vs, and as in whom (as Paul saith) our reioysynge myght abounde and increase by Iesu Chryste, by reason of his returne home agayne to his right and iuste title of godly ministration and power ouer vs, wherof he, and his moste noble progenytours, haue ben vniustely, by vsurpacion, longe depriued. Whereupon for my part, in discharge of my conscience and due tie towardes god & his maiestie in this behalfe, I haue applyed my best wyl (accoordinge to my litell, and not vnknown to all men moste least) gyfte, whiche I haue thankefully (notwithstandynge) receyued of god amongst other, to bestowe and employe to his vse, to compyle this lyttell treatyse, vpon the ioyfull psalme, *Benedictus dominus deus Israel.* &c. the glad prophecie and prayseggyunge vnto god by zachary, whiche by interpretation is asmoche to say, as remembryng god, of and for the vniuersall spirituall visitation and redemption of mankynde, by Christis becommynge incarnate, and commendation of his chosen mynister therunto, John Baptiste: wherof and of whose conception also he was inopinable at the tyme of the reuelation therof, by
reason

THE PREFACE.

reason of the very old ages of him and his wife, to thentēt the same, which I wold to god were as effectuously shewed and set forth by me herin, as I haue bothe hartily and faythfully purposed and ment it, myght be an occasion and example for vs, bothe to laude and prayse god of and for our specyal visytation and redemption, thzough the lyght of goddis most holy worde, wherof we were also inopinable and faythelesse at the fyrste pronouncynge thereof, by reason that the same was longe hydde from vs, and mannes traditions and inuentions crepte betwene. And also to commende worthely our sayd most souerayne lord, goddes holy minister therof, in perpetuall memory, and from generation of vs into generation, lest we whiche as adoptiue Israelytes by faythe do presently enioye so hyghe and godly benefytes by god and his sayde mynyster the kynges maiestie, shulde be accompted any lesse thankfull therfore, then was zacharie, who being satisfied with only hope, thanked and praised God and his holy mynyster John Baptiste, for the merites of Chrystes incarnation, then to come. Whych Treatise moste temeraryously I haue dedycate vnto you, whom I haue always esteemed, lyke the ryght vertuous and faythfull Saphan, vnto his moste godly pryncce Josias, a gracious fauourer of all honest and holy purposes, and my very syngular good lord: Trustynge that although bothe for the grosse handlinge of so fyne a matter, and also the rude and
inoz=

THE PREFACE.

inordinate style and phrase therof, it be nothyng
worthy suche preferment in dede, yet neuer the
lesse your accustomed benigne wyl vouchsafe
to reform the same, wherein it may seme vn-
to you conuenient, & also accept and
make it worthy, agreinge to
my good wyl intended ther-
in. And for my parte, I
shall not onely most
hartly prayse and
thanke god
therfore,
but
also accordinge to my bounden
duetie owe vnto your good
lordeshyppe my hartly
prayer and hum-
ble seruyce
whyle I
lyue. .



SO GOD SAVE THE
KYNGE

Benedictus dominus deus Israel : quia ui-
sitauit & fecit Redemptionem plebis sue.



FOR AS MOCHE AS in the
Scriptures of the olde Testa-
ment and the newe, it is no rare
thyng, that dyuerse persons ben
named some befoze their birthes
& some when they haue cōtinued
with one name, haue had the same chāged, accoꝝ
dinge & foꝝ suche occasions oꝝ qualities as haue
rysen oꝝ ben in them, oꝝ foꝝ some synguler mery-
tes gyuen vnto them (whereof to make an hole
reherfall, it were no lesse to my capacitye impos-
syble, than to your readyng tedious) I am and
dare be bolde (without offence to any person) foꝝ
the godly occasion and vertuous qualities (whi-
che nowe ben apparant in vs moſte chꝛiſtian en-
glyſhe people) to repute and aſcribe worthyly to
vs the name of Iſraelites. Foꝝ lyke as Iacob, Genes. 25.
whiche is as moche to ſay, as a ſupplanter, was
an apte name foꝝ hym, accoꝝdyng to his qualitie
than, bycauſe he had ſupplanted his bꝛother E- Gene. 27.
ſau, both of his byꝛthright and fathers bleſſing,
wherfoꝝ Eſau ſayd of hym, he may wel be cal-
led Iacob, foꝝ he hath twyſe vndermynded me,
and Eſaus name was chaunged into Edom, as
who ſhuld ſay (redde) bycauſe he hadde ſolde the
ſaide byꝛthright foꝝ a meace of redde meate, as
lyke apte a name was after foꝝ the ſame Iacob Genes. 32.
(Iſraell) whiche is interpreted, a man ſeinge
the

A C O M M E M O R A T I O N

Genes. 28. the lord) bycause he had sene god and his won-
 Psal 113. derfull heauenly syghtes. whiche Israel and
 Exod. 12. his generation god chace to hym a peculiar peo-
 Exod. 13. ple, & in them extended his holynesse & strength,
 and saued theym in Egypte, from the greuous
 plague throughe the bloudde of the lambe. And
 Matt. 15. for them Christ sayd also, I came not but to cure
 the shepe of the house of Israel, that were peri-
 shed: Euen so bycause we now se the lord god by
 his scriptures and by his holy worde, be sancti-
 fied & strengthened in hym, and spirituallie cured
 throughe the blod of our redemer Christ, we may
 ryght well & aptly be callyd Israelites, a people
 seing god, a people sanctified and strengthened w
 goddis worde, & cured with Christis bloud. For
 the grace of god our saupour hath appered vnto
 vs, and openynge the eyes of our vnderstan-
 dyng, hath taught vs to see and knowe Christe.
 Fantasies nor dreames, mens inuentions do not
 nowe blynde or deceyue vs any longer. For the
 brode busshell of hypocrisie, whiche ouerwhel-
 med the bygght candell (goddis worde) is nowe
 taken away, and we see all ouer the house of our
 owne consciences: and we se thauctour of light,
 and the very lyght it selfe, that lyghteneth (with
 diuersitie of graces) all resonable creatures com-
 mynge into this worlde. And whom (although
 he was in the worlde) we beinge seduced and led
 blyndefulle by vanities, coulde not perceyue or
 knowe tyll nowe at the laste, whyle we were a
 people wandrynge in darknes of ignorance, and
 dwel-

Esai. 62.
 Et uoca-
 bunt eos
 populus
 sanctus, re-
 dempti a
 domino.
 Titum. 2.

Ioan. 1.

A C O M M E M O R A T I O N

Dwellers in the shadowes of dethe, which is syn,
 accompanied with deathe: the greate lyghte of
 goddis most holy word dyd appere vnto vs, and
 our redemption was nerer thā we were aware.
 And where we were befoze in darknes, a people
 ignozant of god, we be nowe inlyghtened with
 the bygghtnes of knowlege in our lord god:
 who hath commanded the lyght to shyne out of
 darknes, whiche hath shyned in our hartes, foꝛ
 to gyue the lyght of the knowlege of the gloꝛye
 of god in the face of Iesus Chꝛist, that is in the
 faithe, whiche Peter and his felowe apostles by
 hym, one answerynge foꝛ all, confessed in Chꝛist
 to be the sonne of the lyuynge god. Upon which
 Chꝛist, and sayth in hym, and vpon, oꝛ in none
 other, our catholyke congregation immediatly
 is firmly settled. Lette vs therfoze nowe, ha-
 uynge receyued this lyght of god, impꝛynthe the
 memoꝛiall therof in our hartes, with perfect be-
 lefe therof, & magnifie god therfoze, that it may
 fructifie in vs good woꝛkes, and make vs ble-
 sed through the same, befoze all nations, as was
 the holy virgyn Mary by Elisabeth, saying vn-
 to her, Blessed arte thou amonge women, and
 blessed is the fruite of thy wombe. Foꝛ bycause
 thou haste mekely receyued the holpe woꝛde of
 god, and gladdede tydynges by his angell: Those
 same thynges shall be perfourmed in the, accoꝛ-
 dyng as the same aungell hath sayde vnto the.
 And also by example of Zachary, who bycause
 he beleued not the possibilitie of goddis woꝛde,
 whiche

Esa. 9.
Roma. 13.

Ephes. 5.

Matt. 16.

Luc. 1.

A C O M M E M O R A T I O N

Luc. 1. whiche the aungell dydde shewe vnto hym, was made specheles for a tyme, but whan he saw the perfection therof, beinge soꝝ for his infidelitie, dydde receyue ageyne by goddis goodnesse, his speche, augmented with the grace and spirite of prophecieng and thankes gyuyng vnto god for the same: being repentant and detestynge, that we haue ben so longe mysbeleuyng of the word of god, shewed and set forth vnto vs by goddis holy doctours and prechers, whom the Sathan of Rome hath dyuellishly tormented, burnt, and slayne, to kepe vs faithles, and make vs dunbe, that we shulde not blowe out his errours and abuses, noꝝ kynges & temporall rulers shulde be lerned of their godly auctorities ouer their subiectes (whych the same Sathan had vsurped)

Luce. 17. let vs now, not lyke as the tenne, whiche were healed of their leprosie, wherof one onely came ageyn to gyue thankes to God, but holly and entierly togythers, euen as the thre whiche were in the forneys of fyre, lauded and glorified god, as it had ben with one mouth, blast out like the day spryng the lyght of the faythe that is in vs, and reioysyng in the byrth of Iohn, that is in the holy gospell newe rysen amongest vs by the grace of god, prayse and thanke most hartily with Zachary our lord god of Israell, whiche hath visited vs, illumynyng our feble ignorant hartes with the knowlege of his most holy word. wher by he hath caused the redemption of vs his peculiar people, from our thral captiuitie of our

gostely

Benedictus
dominus de
us Israel qui
auisit &
fecit redem
ptionem ple
bis suæ.

A COMMORATION

gostely ennemy the deuyl, and our both goostly
and bodyly ennemye, the bysshop of Rome, and
his complyses.

E T erexit cornu salutis nobis in
domo Dauid pueri sui.

ANTICHRIST of Rome hath longe dis-
simuled with vs, foodynge vs foꝛ the with
vanities: As pardons, pilgrimages, bulles, ne-
uer ryght calued, supersticions, counterfeyte re-
ligion, feyned relyques, and suche other innu-
merable soꝛt of trashes, haberdashery ware, and
all foꝛ money. Foꝛ the old pꝛouerbe, *Omnia vena-*
lia Rome, sayd by the Pagans, long befoꝛe Chꝛist
was incarnate, is not leste vnpractised by the
sayde Antichꝛist our moſte holy father (as they
call hym) his cardinales and byshoppes. wher-
of the chiefe marchaunt of myschiefe is the sayd
holy father. I pꝛaye you, what thyng was and
yet is not sale kynde at Rome, sauinge our en-
glyshe soules: foꝛ the whiche we haue nowe of
late founde a better marte: And that whiche is
moſt abhoyred of god, the sayd Antichꝛiste, and
moſte aduersary of Chꝛist, had bꝛought vs into
the gētils woꝛshipping of fals goddis. Oh god
of Iſrael, foꝛ thy tender mercy, into what blynd
fantasies of madde myschiefe were we thy selye
creatures bꝛought by the hydynge and shutting
vp of thy holy woꝛde from vs: And what iniu-
ries dyd thy moſte faythfull ministers, and yet
foꝛ the moſt parte do susteyne, to be so arrogant-

Salustius.

A COMMEMORATION

ly depriued of theyr princely regimentes vnder
the, by thambycious wastynge of thy sayd word
to the mayntenaunce of a dyuellyshe power a-
gaynst thy ryght power: wherby the due obedi-
ence of subiectes was conuerted into rebellion,
and the concoꝝd of commonities dissolued: Thou
layest good god, as thou haddest ben a slepe, and
dyd suffer vs to dreame by the, Euen as thou
dydest from Adams fall, vnto the tyme thy on-
ly sonne became incarnate, wherof zachary pro-
phecied a lyttell befoze, saying, That thou had-
dest rayled vp an horne for our helthe, meaning,
that Chryst shuld be bozne the vniuersal strength
power and gloꝝpe of our saluation, and that in
the house of kynge Dauid thy electe seruaunte.
But nowe through the lyght, whiche is sprong
in vs, vpon thy holy worde, (agaynst an vsur-
ped power and reigne of Lucifer, moſte vntreue-
ly counterfayte, vpon thy most vndouted trewe
worde) thou hast rayled vp to vs thy peculyar
people, a godly dewe power of helthe, our natu-
rall most soueraygne loꝝde kynge HENRY the
VIII. by thy grace, which is also a true strength
and ryghtfull kyngedome, apperteynyng to the
moſte noble house of his moſte famouse proge-
nitours, for our great consolation, tranquillite,
and holſome ſafetie, bothe of our bodyes and
ſoules to. Whose maiestie we recogniſe and be-
leue thꝛoughe thy sayde worde, to be thyne holy
enoynted, immediate minyſter, and bicar ouer
vs: and vnto whom onelye thy goodnes hath
com-

Et erexit
cornu salu-
tis nobis
In domo
Dauid pue-
ri sui.

Roma. 13.
1. Petri. 2.
Sapien. 6.

A C O M M E M O R A T I O N

commytted the cure charge and gouernaunce of vs, and whom we owe to obey loue and dreade, and to whom also we owe only to haue recourse as vnto thy chiefe herdeman. But alas we haue ben longe (yea and to longe) wandrynge frome hym, and haue sought a strange shepherde, whiche scynge vnto vs as meke and humble as a lambe, (what by him selfe and what by his whelpes) hath bene a very deuourynge wulfe of vs, and moze rauenouse then a wulfe. for he hath not onely consumed the shepe, but the flece and bones also. But now we being retourned home agayne by the diligente serche and labour of our sayde moste lounge kynde and holy pastour, let vs not erre nor straye agayne from hym, for he is lothe to lose one the worste of vs, lette vs not then lose hym, but mooste kyndely folowe hym, stycke by him, defende hym, obeye hym, and louyngely dreade and honour hym, euen for goddes sake, and for conscience sake, bycause goddes holy word teacheth and byndeth vs so to do.

1. Pet. 2.

1. Petri. 2.

Roma. 13.

¶ Sicut locutus est per os sanctorum: qui à seculo sunt prophetarum eius.

CHRISTE VVAS not sodeynly bozne, but his incarnation and commynge to be bozne in the house of Dauid, was spoken of god, by the mouthes of his prophetes, from the begynnyng of the worlde: that we shulde faythfully beleue it. And therfore vndoubtedly Jeremie, Daniel, Esaie, Micheas, zacharie, and all the

Hiere. 23.
Daniel. 13.

B iii

residue

A COMMEMORATION

Eſai. 11.
Miche. 5.
Zacha. 6.

Eſai. 14.
Ezec. 22.
23. 24. 34.
Hier. 29.
Daniel. 12.

3. Re. 10.
3. Reg. 1.
2. Par. 29.
2. Para. 30.
2. Para. 31.
2. Para. 23.

2. Par. 34.
Sap. 6.

4. Re. 17.

2. re. 18. 19
3. Reg. 1.

Daniel. 4.

reſidue of the prophetes ceſſed not, to prophete
and ſhewe Chriſtes incarnation. And the ſame
alſo dyd the dedes of Adam, Abel, Enoch, and
of al other the fathers of the olde teſtament ma-
nyfeſtly ſet forth: as vndoubtedly alſo doth the
ſame fathers, and prophetes, and other the reſi-
due of the olde teſtament, if due application be
put therunto, partely by theyr dedes, and parte-
ly by theyr propheties, bothe ſhewe and ſet forth
the pompous pride and uſurpation of the biſhop
of Rome, and the miſchiefes captiuities and ab-
ominations that haue enſued ther vpon to god
des flocke. and yet the ſame biſhoppes, captay-
nes of al thoſe miſchiefes, neyther haue nor ſhal
eſcape quyte awaye: for vtter confuſion, depe
falles, and perpetual damnation, both hath and
ſhall, as ſure as god lyueth, come vppon theyr
neckes therfore. And the ſame fathers and pro-
phetes do lyke wyſe ſhewe and ſet forth, that of
very godly ryghte and iuſtice, kynges prynces
and other tempoꝝall rulers, euer from the be-
gynnyng of the woꝝlde, haue and oughte to be
the only gouernours oꝝderers and rulers of and
ouer theyr people, naturally broughte vp, con-
gregate, and bringe within theyr prouynces re-
alines and dominions, of what ſo euer ſorte de-
gree oꝝ condicion they be, ſpirituall oꝝ tempoꝝal,
as we cal them: And what honourable and hum-
ble obedyence the ſubiectes of euery kynde and
ſorte, owe to uſe and beare to wardes theyr kynges
and rulers, and that god was the onely ſet-
ter

A C O M M E M O R A T I O N

ter by and putter downe of them: And that god
toke, and assuredly wyl take, soze and greuouse
vengeaunce vpon such, as dysturbed the royall
seate of any kynge or pynce: And howe gracy-
ously also god doth p̄serue kynges and prin-
ces, infusynge in them speciall godly gyftes a-
boue other. And the sayde fathers and p̄ophe-
tes do warne and exhozte the subiectes, incessant-
ly to praye for theyr kynges p̄ynces and rulers.
All which p̄phesies and dedes of the sayd p̄o-
phetes and fathers, Chyste hym selfe, after his
commynge, affyrmeth, and by his owne most ho-
ly word and examplis doth teache and straight-
ly bynde vs, to doo and folowe the same. For he
beinge of two differente natures, that is bothe
god and man, and beinge kynge of kynges, and
the supreme power, as he saythe in the laste cha-
piter of Matth. All power is gyuen to me in hea-
uen and in erthe. In heauen, bycause he had it
so, as god, befoze he was incarnate: In erthe,
bycause he was god and man after his incarna-
tion, and refusynge and detestynge all worldly
honour and kyngedome, chargynge also Peter,
and all his true folowers, to do lyke wyse, dydde
most humbly meke hym selfe, and takynge vpon
hym the fashyon of a seruaunt, was wyllyngely
moste pooze and mooste obedient subiecte to the
worldly powers. For he sayth of hym selfe. The
fores haue dennes, & the byrdes of the ayze haue
nestes, but the sonne of man hath not wherin to
thrust his heed. And his obedience was so great,
as

1. Regum.
15. 16.
3. Reg. 2.

1. Reg. 10.

1. Reg. 15.

Matth. ult.
timo.

Philipp. 2.

Luc. 9.

A C O M M E M O R A T I O N

- as none coulde be more. For he was obedient vnto his fathers wyll, and to worldly powers wyll, also euen vnto the moste shamefull death of the crosse, by the iudgement of the ruler Ponce Pilate. And to sette forth this obedience with all, Chyste teacheth vs a lesson vpon the resolution of the perfydous and fraudulent questyon, demaunded of hym by the messangers of the chief of the scribes and phariseys, whiche Luke reherseth in the. xx. chapiter, whether it be lausfull to gyue tribute to Cesar or no. To whiche Chyste answered thus in effect, yelde to Cesar that whiche is Cesars, and to god that which is goddis. As who sayth, bycause your tempozall ruler and soueraygne lord, hath power ouer your bodyes and goodis, and is your defender and preseruer, and also charged in his spiritual ministry with you vnder god: yelde to hym tribute, a knowlege of your subiection. And bicause god gyueth you body and soule, and al that ye haue besydes forth, and hath power ouer all, and asketh nothyng but your soule for all: yelde hym that.
- And** Chyste an other tyme to verify his sayd pouertie, and for an example of obedience, that his true folowers shulde beare to the tempozalle powers, he commaunded Peter, to take moneye out of a fyshes mouth, bycause neyther of them had any, to pay to the gatherer for theym bothe.
- Peter also taught of Chyst to set forth this obedience, gaue commandement to all the faythful, to be obedient for goddis sake to the kyng, as to the

Luce, 23.

Luc. 20.

Deuter. 6.

Matth. 22.

Luc. 21.

Matth. 17.

1. Petri. 2.

A C O M M E M O R A T I O N

the chief hed, & to other his substitute rulers & deputies: And Paule cōmādeth the same, addyng therunto, that euery power is of god, & is goddis minister, & not otherwise, and the resistāce therof is damnation. And Paule wrytynge to Titus, byddeth hym to charge the people, to obey princis, and the hygher powers. And Peter, Paule, and other the appostels, call them selves in holye scriptures but minystrs, and theyr power a mynisterye. And accor dyng to this, Peter was obeyent in mynistrynge at the cōmandement of the other apostelles, to goo to Samarie with John. And also Peter was appoynted to be a preacher amonge the Jewes, and John and James with hym: & Paule and Barnabas with hym, among the gentyles. And Paule bosteth, that Peter and John gaue hym their right handes. And Paule sayth also, that he blamed Peter openly, bycause he folowed not the trouthe of the gospel. And innumerable mo auctorities of scripture are to be reher sed hereof. But nowe, lest I shoulde seme to longe in this place, let this lyttell pretye piece, though it were moche lesse, cut out of the ryghte large, true wrought, and mo ste beautyfull cloth, goddis holy scriptures, concerning the Judaical Antichrist of Rome, and his adherentes, whyche stande best in their owne pernyciouse conceptes, lyke the Jewes, whose blyndnes caused them to beleue John Baptist, better then Christ, not with standyng the greate number of sygnes and prophecies, whiche they had, witnessyng that he was

Roma. 13.

Titum. 3.

1. Cor. 3.

Galath. 2.

C

come,

A C O M M E M O R A T I O N

come, be sufficiēt to lay befoze them, foꝛ a patron,
to stayne and vtterly shame all their counterfayt
clothes of fals interpretations, and coloured glo-
ses of their feyned gospel. And thanke our loꝛde
god of Israel, that he hath so clered our syght, &
we haue now at the last, found a right Paul, our
sayd most souerayn loꝛd the kyng, to comptroll &
abolysh the Peters dissimuled successours counter-
fayte gospell, and to auaunce, and preferre god-
dis owne most true and faythfull gospell.

Salutem ex inimicis nostris, & de manu
omnium qui oderunt nos.

OVR AVNCIENT enemy, who bycause he
had ben so high a creature, aboue other, and
Esai. 14. become from an angell of highe heauen, a deuyll
in depe hell, foꝛ that that he wold haue ben equal
with the highest, neuer ceassed after to stryue a-
geynst god, and his best beloued creature man-
kynde. In so moche, that so sone as euer he per-
ceyued the fyrst parentes were formed and setlyd
in the pleasant place of Paradyse, & that god had
Gen. 3. bounde them to a certayne obedience, he infected
them with his pestilent pryde of disobedience a-
geynst god, foꝛ the whiche they were exyled that
place, and both they and theyꝝ posteritie brought
to ruine and captiue bondes of the same ennemy
and his innumerable soꝛt of euyl angels, which
continually laye in a wayte of theym, vntyll the
birth of Chyste, who was and is the vnyuersall
horne power strength and glory, foꝛ the helth of
man-

A COMMEMORATION

mankynde, against the sayd enemy, and his sayd
aungelles, whiche yet neuerthelesse desisteth not
day and nyght, no: neuer wyll acco:dyng to his
olde custome, by a thousand ingyns and meanes
to plant debate betwene god and man, & betwene
man and man, power and power, & euery where
causeth disobedience, and rebellion of subiectes,
ageynst their souerains, & ledeth mankind by fan-
talies & illusions from one mischiefe to an other,
vntyll he byng them to fo:rette god, and vnto
what order they were appoynted fyrst by god, as
by expericce amongst our selves, here in Englād
we haue cause best to perceyue. Fo: what by oure
sayd enemye the deuyl, and what by our ennemy
the byshoppe of Rome, his traditions and fals
doctrynes, his vanities and dreames, his hypo-
cricie and fayned relygion, the dyuels snares, we
were brought in case, that we dyd set moze by the
than by god, o: any part of his doctrine, ana fea-
red moze the byshop of Romes curse, than god-
dis vengeaunce, whiche began to come in hande
apace by the moste contagious plagues of com-
motions and rebellions amōgest our selves. But
that god, whiche is the inlyghtner of the harte of
man, and the helthe of mans soule, of his inesti-
mable mercy and goodnes, rayled vp fo: vs his
power of helth of glo: and of strēgth, our godly
Josias, and moste soueraygne lo:de the kynges
maiestie, to wake and consyder vs his corrupt &
wand:ng flocke, and haupnge receyued by the
handes of his ryght vertuous scribe Saphan,

Salutem

2. Par. 34^o

A C O M M E M O R A T I O N

Ex inimicis
nostris,

Et de manu
omniū qui
oderūt nos.
Psal. 88.

euē the grace of god, the boke of the law of god long hid, did set forth the same with al diligence, by which our ignorant darknes is become a perfect knowlege of lyght, And we perceyue clerely, that we dyd abuse our selves in disobedience both ageynst god, and our sayd souerayn lord, whom god hath ordeyned oure Michaell, our Dauid, and our only helth in erth, ageynst the pompous Lucifer, and monstuous Golyath of Rome, and all our enemyes of euery sort, and who is an able power and strengthe by god, to defende and preserue vs, from the handes of all theym that hate vs. For god sayth of him, I haue put helpe in the power, and man of myghte, and haue auanced, whome I haue chosen among my people, I haue founde Dauid myn owne seruant, whom I haue annoynted with my holpe oyle. And therfore my hande shall helpe hym, and myn arme shall confirme hym, his ennemye shall not preuaile at all in hym, and the chylde of iniquitie shall not please to hurt hym, I shal make his enemyes fall downe by heapes before his face, and shall put to flyght suche as hate hym, my trouthe and mercy shall be cuer with hym, and in my name shal his home of of glozy, power, and helth, be exalted. Lo, this is most comfortable helth, consolation, reioyce, and glozie of all faythfull lounge hartes, and moste terrible feare, quakynge dreade, and vtter confusion of all vnttrue, malicious, and hatefull traitours: whiche are goddis and our moste detestable and abhorrible ennemies and haters.

A C O M M E M O R A T I O N

Ad faciendam misericordiam cum patribus
nostris, & memorari testamenti sui sancti:
Iusiurandum quod iurauit ad Abraham pa-
trem nostrum daturum se nobis.

ZACHARIE PRAYSETH COD, that
by the hoꝛne of power and helthe, whiche he
hath rayled vp foꝛ vs in the house of Dauid (as
is befoꝛe mencioned) he shulde do and shewe his
mercy with the fathers, Abꝛaham Isaac Iacob,
and all the other of the olde testamente, that they
beinge deade befoꝛe Chꝛystes commynge, shulde
be part takers with theyꝝ childꝛen and folowers,
of the benefytes of his passion, wherin they had
perfyte hope whyle they lyued. And he byndeth
god thervnto in the true perfoꝛmance of his most
holy couenaunt that he pꝛomysed Abꝛaham: The
mooste blessed vyꝛgine Maꝛie beinge concepued
with Chꝛyste also (as in the same fyꝛste chapyter
of Luke is reherſed) magnifieth god most hum-
bly foꝛ the same, after this maner, That all that
is in her doth magnifie god, bycause he hath be-
holde the mekenes of his hande mayde, whom al
nations shall blesse. Foꝛ his myghte hath doone
great thynges to her, and therfoꝛe his name is
holy, and his mercy is infinite, foꝛ he hath not on-
ly shewed it in her, but frome generation to gene-
ration, suche as feare hym. he hath taken vp his
seruaunt Israel, beinge remembꝛed of his holpe
couenante, accoꝛdyng as he pꝛomysed Abꝛaham,
and his seede foꝛ euer moꝛe. whiche Maꝛy and
zacharie bothe, enfoꝛce vs nowe also (as trewe

Ad facien-
dā miseri-
cordiā cū
patribus
nostris.

Genes. 15.
Et memo-
rari testam-
enti sui
sancti, Ius-
iuran. &c.

Luc. x.

A C O M M E M O R A T I O N

Genes. 15.

Israelytes and seers of god) to magnyfie and
 prayse our lord god of Israel, for his great mer-
 cy and holy couenant late shewed and perfozmed
 in vs. For lyke as it is also wrytten. That there
 fel an heuy slepe vpon Abraham, and gret darke-
 nes fell vpon hym. And the lord sayde vnto him,
 knowe this of a suertye, that thy seede shall be a
 straunger in a lande that is not theyz. And they
 shall make bondemen of them, and intreate them
 euill, foure hundred yeres, but the people, whom
 they shall serue, wyl I iudge, afterwarde they
 shall go forth with great substaunce. Euen soo
 was it come to passe with vs, for our fathers and
 also we beinge seduced and led blynde with fan-
 tasies and mens inuentions, by the subtile pra-
 ctise of the ambicyouse Romanyste Lucifer, and
 his complices, were caste into an heuy slepe, and
 great darkenes of ignoraunce in god, and his
 mooste holy worde, and therby also were we as
 subtylly and sylpe conueyed, and made captiue
 straungers at Rome, bycause we had of ryghte
 nothyng to do in that citie or lande, and ther-
 fore were we euill intreated of them, with theyz
 myschiefes and abhominations accorpyngelye,
 And as men vse theyz bondemen, soo vsed they
 vs. For they set vs besyly and bylpe a worke, to
 clyme the ladder, to byngge them word what god
 dyd in heauen, but the more we dydde clyme, the
 farther downe we wente, And then we must seke
 this saynte, and that saynte, this blocke and that
 stocke, this tope and that tope, offer here and of-
 fer

A C O M M E M O R A T I O N

fer there, and kysse here and lycke there, tylle it was tyme to reſte for werynes. The Egipcian tyranny was neuer more laborious to our forefathers. And what ſo euer we coulde get or gather together was ſhortly after theyr owne good, and had nothing therfore but cleane remiſſion of thyrſt. And neyther wold they manumise one of vs, but take our cheuage and let vs go tyll a nother time & gather more. And this continued more the foure hundred yeres, vntyll our lord god of Iſraell, whoſe ineſtimable mercy and goodnes, whoſe inenarable ryghtuouſeneſſe and trouth exceedeth al thyng that is, vouchſafe of late tyme to illumyne moſte graceouſely our ſayd darkenes, with his holy word, wherby we haue perceyued Chyiſt the auctour of our lyght, and our onely ſauour, to be as it were newly come and incarnate for vs: and that throughte the fayth whiche we haue in hym, we be (as Paule ſayth) reputed iuſtified as was our father Abraham, whoſe chyldren adoptiue and multiplication of his ſede by faythe, we nowe alſo be. And the very partetakers with our ſayde forefathers Abraham Iſaac Iacob, and al the remanaunt of the olde testamente and newe bothe, and they with vs, of the merytes of Chyiſtes bloud, promysed by god to Abraham and his ſayde ſede for euermore, to whom the bloudde of a lambe was a figuratiue ſaluation in Egypte. And we perceyue alſo, by the illumination of the ſayde holy worde, that the byſhoppe of Rome, to whoſe tyranny we were thus as is ſayde, thall,

is

Galath. 3.
Roma. 4.

Exod. 12.

A C O M M E M O R A T I O N

Exod. 12.
13. 14.

is iudged of god, to be Chyftes vtter aduerfary,
and the vſurper of the ryghtful power of kynges
and pꝛynces, goddes ryghte myniſters ouer his
people. And we newly adoptiue Iſraelites from
the ſayde thꝛaldome of the ſayd byſhop, through
the ſame woꝛde alſo, no leſſe wonderfully delyue-
red into great welthe and ioye by our moſt godly
captayn the kynges highnes, then were our fore-
father Iſraelites from the captiuitie of the tyꝛan-
nous Pharao into the pleaſant land of promiſſi-
on by theyꝝ holy pꝛophete and leader Moſes.

Vt ſine timore de manu inimicorum noſtro-
rum liberati ſeruiamus illi: In ſanctitate &
iuſticia coram ipſo omnibus diebus noſtris.

Vt ſine ti-
more de
manu ini-
micorum
noſtroru
liberati

Seruiam⁹
illi,

In ſancti-
tate & iu-
ſticia,

S I T H E N S through thonly ineſtimable good-
nes, mercy, and loue of god towarde vs, and
not by any part of our deſeruyng towardes him,
we be thus graciously carcleſſe and without any
feare delyuered, from the handes of our befoꝛe
teherſed ennemies, and are become the ſeers of
god, and the adoptiue chyldzen of Abꝛaham by
faythe, through the illumination of his moſt ho-
ly woꝛde in vs, and conuerted from the nyght in
to the daye, that is from the darkenes of the ig-
norant knowlege of god to the bygght knowlege
of hym: it behoueth vs with all our mynde with
all our harte, with all our ſoule, and with al that
which is oꝛ may be in vs, to loue and dꝛeade him,
and with pure and ſincere holynes and faythfull
ryghtuouſenes, ſerue and honour hym, lyke as
Paule

A C O M M E M O R A T I O N

Paule sayth, god hath not called vs to lyue im-
purely, but to lyue holply, not to fashyon our sel-
fes vnto this worlde, but to be changed through
the renewsng of our mynde. And therfore Paule
byddeth vs to be the folowers of god, as mooste
derely beloued chyldzen, and to walke in loue as
Chyste loued vs. And puttyng vs in remem-
braunce, that we were sometyme darkenes, and
nowe lyght in our lord god, biddeth vs to walke
as chyldzen of the lyght. for the fruite of the spy-
rite is all maner of rightuousnes and trouth, and
to proue what is pleasynge vnto the lord. And
haue no felowshyp with the vnfruitfull woꝝkes
of darkenes, but rather rebuke them. And Peter
also comfortyng vs in our chosen generation, our
holy nation, and that we be a peculiar peple, wil-
leth vs, that we shuld shewe the vertues of him,
whiche hath called vs frome darkenes vnto his
merueylouse lyght, Euen we, which are nowe a
people of god, which sometyme were not so, and
whiche nowe haue obteyned mercy, which some-
tyme we had not, and commaundeth vs to sette a-
syde all vice, that they, which backebyte vs for
euyl doers, maye se our good woꝝkes, and prayse
god in the day of visitacion. And he there subioyn-
eth dyuers rules of good woꝝkes, of the which
the fyrste is, that we shoulde submytte our selves
vnto all creatures for goddes sake, whether it be
vnto the kyng, as vnto the chiefe heade and most
excellent aboue other, or vnto any other his sub-
stitute rulers and deputies, which ar sent by him,

Roma. 12.

Ephes. 5.

1. Petri. 2.

A COMMORATION

- for the punishment of the euyl, and prayse of the good, for soo is the wyll of god. And briesely amongest other he compileth this lesson, Honour all men, loue brotherly felowshyp, feare god, and honour the kynge. And our auctour of lyghte, Ioan. 8. Chryste saythe of hym selfe, I am the lyght of the world, and who that foloweth me, walketh not in darkenes, but shall haue euerlastyng lyfe. And Math. 7. what shall be our common pathe sayth he, but do all suche thynges to other men, whiche ye wolde they shuld do vnto you. And that we shuld know our tyme of woꝝkynge, he byddeth vs to woꝝke whyle we haue light, and lest we also shuld spend our tyme of lyght vnprofytably (lyke as Paule 2. Cor. 6. warneth vs, that we shulde not receyue grace in bayne) he thzetneth vs by example to take it from vs, and to bestowe it better vppon other. For he Luc. 19. sayth, A certayne seruant, to whome his mayster had deliuered a portio of money to employ, hyd þe money, & dyd nothing therewith: & therfore whan his master came to haue accompt of him & other, & founde he had made no encrease therof, he blamed hym soꝝe, & caused it to be taken from him, & deliuered vnto one of his other seruantes, whom he had tried a profytable seruant. And therfore 1. Tel. 4. Paule saythe vnto vs, As ye haue receyued of vs, howe ye shulde walke & please god, so walke that ye may encrease the moꝝe abundantly. and 1. Pet. 3. as Peter saythe, yf you be good louers and folowers of Chryste, who can hurte you. And yet our Corā ipso serupce muste be suche as god alloweth holy and rygh-

A COMMEMORATION

rightuous, or els it were better vndone. And ther
foze Chyzt taught his electes, howe their seruice
and woꝝkes shuld be accepted of god, saying vn-
to them, ye are the lyght of the woꝝlde, and men
vse not to lyght a candell, & ouerwhelme it with
a bushell whan they haue done, but setteth it vp-
pon a candellstycke, that it may light al them that
be in the howse, euen so let your lyght shyne be-
foze men, that they maye see your good woꝝkes,
and glozifie, whom : you : nay, but your father,
whiche is in heuen. as who saith, you can oz shall
do no woꝝkes (seme they neuer so holy) that shall
be accepted of god, that are not done foꝝ goddis
honour but foꝝ your owne. Foꝝ so dyd the hypo-
cite phariseis set abꝝode the skyꝝtes of their gar-
mentes, and vlyd al their doinges to be sene and
pꝝaysted of men. But Peter byddeth vs sanctifie
our loꝝde Chyzt in our hartes. And Paule also
saythe, Glozifie and beare god in your bodye. as
who sayth, Let al your outward good woꝝkes be
inwardely foꝝ goddis sake, and his glozie. But
howe farre thynke ye our popysse monkery and
fryerye, and all other disguyfed rables of euerye
kynde of the fayned and popeholy relygion (whi-
che thanked be god foꝝ his grace. are in a good
towardnes to be made out of our wayes foꝝ euer
moꝝe) be and haue be differynge from Zacharies
befoꝝe rehersted holynes and rightuousnes befoꝝe
god: surely as farre as betweene zacharies ac-
quayntance and theirs. And therfoze all though
they cry in neuer so great a route, and vntyl they

Math. 5.

1. Pet. 3.

1. Cor. 6.

1. Cor. 10.

Math. 7.

A COMMEMORATION

be hooſe, loꝛde loꝛde open foꝛ vs, and haue in ne-
 uer ſo faſt, yet wyl heauen gates open neuer the
 moze. Foꝛ Chriſte wyl anſwere theym, I neither
 knowe your newe faſhioned apparayle, noꝛ you,
 ye be not my ſhepe of y^e houſe of Iſrael, foꝛ whom
 I made my holy couenant, ye be the Idolaters,
 the gentyls, ye neuer receyued my goſpel, noꝛ dyd
 my fathers will, ye imbraced Antichriſtes goſpel,
 & were therecutours of his wyl, euen the woꝛkes
 of darknes and of deth, ambition, ſedition, bayn
 gloꝛye, and ſuche lyke abhomyneſſes. I loued
 and taught aboue all thinges pouertie and obe-
 dience, ye made a promyſe, & ſware bayne othes,
 to folowe me in them, but you hated them foꝛ all
 that aboue all thynges. Hypocrites, ye promyſed
 gold, but ye payd fylthy thinges, you made your
 ſelves poſſeſſioners and loꝛdes of the earthe, and
 were ſedycious diſobeyours of myne oꝛdynances
 and holy lawes made by myn elect mynſter and
 right folower of the good Joſias, whom you diſ-
 ſimuled your moſte ſoueraygne loꝛd, bearing an
 uſurper in your corrupte boſomes, that he ſhuld
 redreſſe your idolatrie & abhomyneſſe faſhyons
 of vngodly lyuyng, & to put to better bles your
 treasures and poſſeſſions, whyche you dyd enioy
 withoute iuſte title by me. I ſaye to you therfoze
 yet ones ageyne, I knowe you not, get you hens
 from me into damnation with al your iniquites.
 And not withſtandynge theſe, yet be there other
 thynges, wherby our holynes and rightuouſnes
 ar lykewyſe to be made perfect befoze god, which
 we

Oſee. 10.

2. Par. 34.

Matt. 7.

A C O M M E M O R A T I O N

we must also obserue, as that there be no diuersi-
 tie of opinions amongst vs, but as Paule saith,
 that we drawe all one way, haupng one loue, be-
 inge of one accorde and of one mynde, that there
 be nothyng done thzough stryfe and bayngloz;,
 but thzough mekenes of mind, and in that, wher-
 vnto we are come, let vs pzoceede by one rule. And
 it is also to be obserued, that we bozt not vngod-
 ly of our gostely renewynge in the lyghte of the
 knowlege of god, as who saithe, it came of oure
 selves, lest whyle we measure our selues by oure
 selues, and holde onely of our selves, we vnder-
 stande nothyng. And lest perauenture, whyle we
 seme to stande, we fall sodeynly o; we be ware. It
 behoueth than therfoze, that we esteeme our selves
 as Paule esteemeth hym selfe, and folowe his ex-
 ample therin, saying. It is the grace of god, that
 I am such a one as I am, I am not al redy per-
 fect, but I folow, if I may cōpzehende that wher-
 in I am comprehended of Chyst Iesu. Brethern
 I count not my selfe yet that I haue gotten it:
 but one thing I say, I forget that whiche is be-
 hynde, and stretche my selfe vnto that whiche is
 before, and pzease vnto the marke appoynted, to
 opteyne the rewarde of the hygh callng of god
 in Chyste Iesu. And also our holynes and righ-
 tuousnesse muste haue a durable contynuaunce in
 a ryghte perfection, and not for a tyme, o; nowe
 good and than euyl, but all tymes good, so as it
 may be sayd, goddes word was sowen in a good
 lande, which fruitefully abydeth to the full tyme

Philipp. 2.

Philipp. 3.

Ephes. 4.

2. Cor. 10.

Roma. 12.

1. Cor. 10.

Philipp. 3.

Omnibus
diebus no-
stris.

Luc 8.

Matth. 13.

A C O M M E M O R A T I O N

of haruest, and not in stony groundes or amonge
 bushes, so that it may not fructifie and tary the
 full tyme. For what auayleth it to haue be neuer
 so longe counted noble, wyse, or counnyng, and
 at the laste, through wylfull ignorance and ob-
 stinate frowardnes (as we of late haue knowen
 many) to be condemned to shamefull death, and
 to be noted in perpetuall memozy most wretched
 and moste folysh? Or what auayleth a manne to
 haue lyued all his dayes in holynes and rightu-
 ousnes, and at the last moment of his lyfe, to con-
 cepue a myschiefe, & be damned for euermore: yet
 better it were to lyue longe euyl, & dye wel, as dyd
 he that honged on the ryght hande of Christe, then to
 lyue longe well, and dye euyl, as dydde Judas,
 who was longe good after he was called, and yet
 dyed moste myserably. And therefore as Christe
 saith, perseuer in goodnes, and thou shalt be sure
 to be saued by Christis deth. Let vs then, hauing
 continually before the eyes of our hartes the vn-
 speakeable goodnes and mercy of god shewed vn-
 to vs through the lyght of his most holy worde,
 not onely serue and honour him, our selfe in per-
 fecte holynes and rightuousnesse before hym all
 our dayes, but so shewe and sette forth the vnto our
 chyldren, and suche other as we haue in charge
 vnder god, howe great thinges god hath doone
 for vs newe Israelites, that they also, and frome
 generation to generation, maye lyke wyse serue
 and honour hym for euer more.

A COMMEMORATION

Et tu puer propheta altissimi uocaberis :
 præbis enim ante faciẽ domini, parare uias
 eius : Ad dandam scientiam salutis plebi e-
 ius, in remissionem peccatorũ eorum : Per
 uiscera misericordię dei nostri, in quibus ui-
 sitauit nos oriens ex alto : Illuminare his
 qui in tenebris & in umbra mortis sedent ad
 dirigendos pedes nostros in uiam pacis.

LYKE AS ZACHARIE after that he had
 prophesied & set forth the Chyistes incarnation,
 the moſte comfortable helth & ſaluation of mans
 ſoule, and lauded & prayſed god therfore, he dyd
 alſo prophecieng ſet forth the graciouſe quali-
 ties of his yonge ſonne John (for as moche as he
 then knewe hym by the remembꝛaunce of the re-
 uelation of the angell befoze he was conceived)
 to be a neceſſary miniſter appoynted of god. and
 therfore called hym the prophete of the moſte
 hygheſt god, to go befoze hym to make redy his
 wayes, and to do other diuine miniſteries for him.
 It is conuenient alſo, that we (nowe that Chyiſte
 is playnely and truely by his holy worde ſhewed
 and ſet forth vnto vs, and as he were newe boꝛne
 agayne for vs) with all hartye good wyll and
 mynd ſhuld auance into perpetual fame our ſaid
 moſte ſoueraigne loꝛde the kynges moſte excel-
 lent maieſtie, whom (by very expert perception of
 moſt godly commodities) we know nowe to be a
 neceſſary miniſter of god for our both bodely and
 goſtly helthe. And as it was ſhewed by the aun-
 gell, that many ſhulde reioyce in Johns natiui-
 tie,

Et tu puer p
 pheta altissi
 mi uocaberis,
 Præbis enim
 ante faciem
 domini pa-
 rare uias
 eius.

A C O M M E M O R A T I O N

tie, euen so haue we great ioye (thzough the light of goddes holy worde) in the mooste ryghtuouse restitution of his godlye title power and mynistry ouer vs, wherof he and his most noble progenitours haue be long by vsurpation depziued. And beinge also replete with the grace of god, both after the interpretatiō of the name of Iohn, and his graciously antecellent vertues, resembled to Iohns, and for his blessed trauayle in true settinge forth his lord and maister Christe, maye be and ought to be esteemed of vs an other Iohn Baptist, and holy prophete of the mooste hyghest god. In whose syght by his godly ministry, his highnes gothe before hym to make redy and playne his wayes in the soules of vs his regenerate people of Israell, commytted by hym to his charge, whose hyghnes also (declarynge the true difference betwene the very ryght and princypall thynges pertynyng to our saluation, and thaccidental laudable ceremonies and rites, not pertynyng necessarylye to our saluation: lyke as Iohn Baptist putteth difference betwene his baptism of penance in water onely, and Christes baptism in the holy goste, affyrmyng his baptism to gyue neyther remission of synne nor spiritual grace, but Christes baptism to gyue them bothe abundantly) dothe gyue vnto vs (by the sincere preachynge and setting forth of the most comfortable gospelle) knowlege and vnderstandynge of the helthe of our saluation, whiche is Christ, the only remyttter and pardoner of sinne, thzough

Ad dandā
sciētiā salutis
plebi eius.

In remissionē
peccatorum
eorum.

A C O M M E M O R A T I O N

throughe the tenderneſſe of goddes holy mercy to-
wardes vs. And not by any other meanes oꝝ ſa-
crifice, then by the deathe of Chriſt, which foꝝ the
nones came from aboue, lyke a ſpyngynge light
of iuſtice, to lyght vs whiche ſatte and abode lōg
both in the darkneſſe of the ignorance of god, & in
y ſhadowe of deth, which folowid vs euery where
foꝝ our ſynne. And to directe and leade the fete of
our ſoules from the obſtinate rebellioſe genera-
tion of our foꝛefathers (whoſe hartes were not
directe vnto god, noꝝ theyꝝ ſpiryte beleuyng in
god, but rather in mennes traditions and ficti-
ons, beſydes Chriſtes goſpell) into the waye of
goſtly woꝛkes of ryghtuouſneſſe befoꝛe god, whi-
che is peace with god, to whom be eternall gloꝛy
pꝛaiſe and empire foꝝ his befoꝛe reherſed inenar-
rable graces and benefytes infuſed in our ſayde
moſte ſoueraigne loꝛde, wherof he hath alſo in-
parted vnto vs ſo plentyfully that thꝛoughe the
bꝛyght lyght of goddes moſte holy woꝛde, we be
bothe boꝛne agayne a peculiar foꝛtunate and bleſ-
ſed people of god, in pure knowlege of hym, and
alſo delyuered from the horrible & captyue thꝛal-
dome of our moſte cruell and tyrannous enemies
the dyuell and the byſhoppe of Rome. Deſpyꝛng
yet alſo goddes infinite goodneſſe, ſo to illumyne
(with his holy woꝛd) other tempoꝛal pꝛynces and
rulers, and theyꝝ people (whiche yet ſytte in lyke
darkeneſſe and ſhadowe of deathe as we dyd, by-
cauſe god hath not ſhewed noꝝ opened his iuge-
mentes vnto them, lyke wyſe as he hath done vn-
to

Per uiscera
miſericordie
dei noſtri, in
quibus uiſi-
tauit nos o-
riens ex alto
Zacha. 6.
Pſal. 77.
Illuminare
his qui in tes-
nebris & in
umbra mor-
tis ſedent ad
dirigendos
pedes no-
ſtros in uiam
paciſ.

Pſal. 147.

A . C O M M E M O R A T I O N

to vs) that they with vs and we with theym (all
 vsurped power the only rote of disorde, betwene
 and in all nations and of all other abhominati-
 ons growen therby clerely extincte) myght parti-
 cipate the aforesayde godly ryghtuousenes and
 peace with god. As one heuently flocke vnder one
 mooste chiefe herdeman (Chryste) commytted by
 hym to the sondye charge and gouernaunce of
 kynges prynces and other tempoꝝall rulers vp-
 pon erthe: And fynally (haupnge a continual de-
 uoute meditation of goddes sayd graces and be-
 nefytes) Let vs diligently in mooste harty wyse
 (accoꝝding to Pauls exhortation in this behalfe)
 Tim. 2. praye vnto god, foꝝ the mooste ioyfull prosperytie
 and longe good helthe of our sayde mooste soue-
 raygne loꝝde the kyng: the mooste gracious lady
 quene Anne, his mooste lawfull noble wyfe, and
 the mooste noble Prynce Edward his mooste lau-
 ful sonne and heyꝛe apparant, and vnto vs most
 excellent precious iewel & treasure: And that god
 wyll vouchsafe both to adde vnto eyther of the
 termes of theyꝝ lyues pꝛefinite and appointed, as
 he added vnto the good Ezechias, and also grant
 Ezech. 38. that the sayde Prynce may late longe succede his
 sayde mooste noble father, bothe in kyngdome and
 gracious vertues, with increace of chyldꝛen to
 them bothe also, vsq; in consummationem seculi, And
 after this worldely reygne, celestially to reygne
 with god. Amen,

FINIS.

L O N D I N I in ædibus Thomæ Ber-
theleti typis impress.
Cum priuilegio ad imprimen-
dum solum.